

# LEPANTO

Published by Lepanto League Australia Inc.  
PO Box 627, Morayfield, Qld 4506  
Website: [www.lepanto.org.au](http://www.lepanto.org.au)

Editor: Tim Pemble-Smith  
Email: [trps@ozemail.com.au](mailto:trps@ozemail.com.au)

>> Want free Lepanto email bulletins? Send your email address to the Editor! <<

## Letter To Archbishop Bathersby

The letter which follows was sent by Don Gaffney to Archbishop John Bathersby about two months before he finished as archbishop of Brisbane. Particular views expressed are naturally those of the writer.

"Charity without truth becomes mere sentimentality."

- Pope Benedict XVI

"If you have not warned the wicked man, then I will hold you responsible for his death."

- Ezekiel 33: 7-9

"In view of Archbishop Bathersby's impending retirement, he ought to be given credit for an outstanding statistic. 2% of the children in our Catholic school system retain their faith. Well done, thou good and faithful servant."

Don Gaffney, classified ad, Courier-Mail, 2-8-11.

To John Bathersby  
Archbishop of Brisbane  
Copies to Papal Nuncio  
Congregation for the Doctrine of the Faith  
The remaining Q'ld bishops  
The general public  
Your Grace,

You personally will find no surprises in what follows. It might seem right and just that others should also be aware of certain facts. As I wrote in one of my many unanswered letters to you, it is not the function of the sheep to hire or fire the shepherd. Nor is it required of the sheep to follow a shepherd along a false path. Quite the contrary. You have consistently throughout your twenty year term in Brisbane refused to answer the substance of my letters, or of those written by many other Catholics. Should you care to contest the facts herein, either in civil or Church courts, I would be most willing, indeed eager, to substantiate these charges in the appropriate places.

Let's start with what the Church teaches must be our first

priority i.e. the salvation of souls. This is why Christ (fully and truly God) became man, to make it possible for us to join him in eternity. He teaches us that the faith is like a PEARL OF GREAT PRICE, for which everything else ought to be sacrificed.

You and your fellow Queensland bishops have been failing spectacularly for years in this task. Further, you refuse flatly even to discuss whether there is a problem. Here again is the figure of which you are fully aware. Of all the children who undergo the process of our CATHOLIC school system, 2% continue to practice their faith. Neither Hitler nor Stalin could achieve such a figure. With friends like you, who needs enemies? If we parents don't keep trying to combat such an ongoing tragedy, aren't we complicit in it?

From the confusion in the Church after Vatican II, a number of factors contribute to this outcome. Nevertheless one outweighs and compounds all the others. It is the fact that if you do not have the faith, it is impossible to pass it on to your flock.

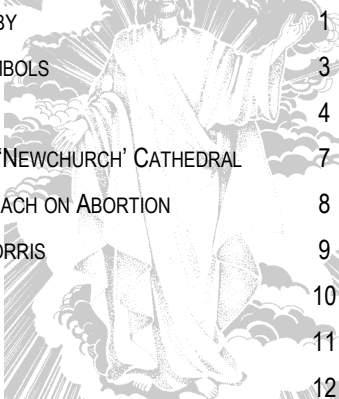
To demonstrate a basic problem in this archdiocese, here is a history in which you and I are closely concerned. From 1975 onwards, it became obvious that parents who already had legitimate but unavailing concerns about the religious education of their children, were meeting a further obstacle in the Catholic Education Office, namely Fr. Ronald McKiernan. Incidentally, his and Archbishop Rush's action in dismissing a teacher for upholding Catholic doctrine and in defiance of natural justice, cost the archdiocese a certain sum in damages.

The Catholic dictum that when dogma goes first, morality soon follows, would seem to apply here. As I continued to gather evidence of unsatisfactory teachings not dealt with or even emanating from the CEO, I started to come across accusations of child molestation by this official Church spokesman who was busy using his position to advance uncatholic ideas and riding over parental rights.

You will remember that I wrote to you early in 1995, requesting a conversation on this matter. Your determination not to grant this was unyielding. I kept writing. You told me there was a protocol to deal with these matters. I replied that the protocol was labelled a TRIAL protocol, and was unsatisfactory for several reasons. In fact, later on the Australian bishops actually apologized for that shoddy document. You replied that you couldn't act alone or meet with me because of some obligation to a body of bishops. This was sheer nonsense. A bishop has great power and considerable scope in his own diocese.

### In this issue:

LETTER TO ARCHBISHOP BATHERSBY	1
EDITORIAL: A BISHOP AND HIS SYMBOLS	3
NO MORE BUSINESS AS USUAL	4
SERPENTINE AND SPIRAL FORMS - 'NEWCHURCH' CATHEDRAL	7
WHY FR HAMILTON DOES NOT PREACH ON ABORTION	8
EMAIL EXCHANGE WITH BISHOP MORRIS	9
EUCCHARISTIC ADORATION	10
DATE CLAIMERS	11
I RECKON	12



(Continued from page 1)

Time went by and I wrote to you in July, 1997, that someone else with a more practical grasp of reality had gathered evidence and approached the police. (Today I wouldn't go near you. I'd be down at the police station in a flash.) Prosecution was pending. I wrote to you that it was a pity that communication within the archdiocese was almost completely absent, but anyway there was no point in writing further to you. Almost hilariously, you replied immediately and furiously, "Communication with the archdiocese is not completely absent.." At last, a nearly straightforward reply to at least something I had written.

Some time later I got a phone call from my parish priest who had been privy to all my correspondence. "Don, you'll be interested to know that the Archbishop is going to make a pastoral visit to the parish on Thursday, 20th of November." On the Wednesday we were having a cup of tea in the presbytery when I said, "I will be able to talk to His Grace tomorrow?" "That's what he's here for." "When is the best time?" "Straight after Mass. We've set aside half an hour specially for that."

Perhaps you will recall that there were only six (6) people at the door of the church. I deliberately got on the end of the line. Those in front took less than five minutes of your time. Then you smiled and put out your hand. I said, "We've only met by correspondence, Your Grace. I'm Don Gaffney." Your reaction was immediate. "I really don't have time to talk to you now. We're on an extremely tight schedule." Comment here would be superfluous.

My next words were, "I'm surprised to hear you say that, Your Grace, but I have a letter for you." I put the letter in your hand. So much for your pastoral communication. There was an interesting envoi. Shortly after, you will recall, there was a unique gathering in Rome. For the first time in the Church's 2,000 year history, the bishops of a country received a rebuke in response to representations from the laity. The interesting thing to me was that the Statement of Conclusions you so reluctantly signed<sup>1</sup> was almost an exact rendering of the letter I had put in your hand. You could have obtained a similar list from at least hundreds of Catholics.

Even at this point in time it still seems impossible to many good people that a Catholic bishop can be astray in the Faith. Herewith a few examples: The early disobedience of the Dutch bishops, leading to the utter disintegration of the Church in Holland; a similar process in Canada; the American Archbishop Weakland, invited and feted in Australia by senior clerics, who now having retired has written a book, "Pilgrim in a Pilgrim Church", where he details his homosexual activities as a seminarian and as a priest. There are many more.

Examples can be found in Australia, but I don't think there is another state where all the bishops are united in heresy. I have written several times to each and every Qld bishop asking whether they accept the doctrine contained in *Humanae Vitae* and could assure me that they required their priests to proclaim this same teaching. Your united silence was deafening.

We also have the very current, and so far rare, sacking of one Qld bishop, but that was for a different heresy. Bishop

<sup>1</sup> STRICTLY SPEAKING, ARCHBISHOP BATHERSBY WAS LISTED AS A "PARTICIPANT" RATHER THAN A "SIGNATORY" IN THE STATEMENT OF CONCLUSIONS. HE WAS NONETHELESS EQUALLY BOUND BY THE DOCUMENT.

Morris of Toowoomba ... advanced a number of heretical propositions e.g. ordaining women, besides fostering other disobediences in his diocese. For over ten years – let me repeat that – the bishop was given every chance to retract and remedy his opinions. He remained obstinate.

This very week there is an article in the *Catholic Leader*. (Remember your banning mention of EWTN from its pages?) The article reports the presentation of a book to Bishop Morris containing messages of "anger at the way Bishop Morris was forced into early retirement". How dense is it possible to get without deliberately denying the truth? Let us be 100% clear on this. 1. Bishop Morris was s-a-c-k-e-d. 2. The reason for his sacking was his obstinate promotion of heresy.

That paragraph leads me, Your Grace, to your startlingly obtuse comment reported in the *Courier Mail*. "I'm sorry he (Morris) was removed. I don't know why. I wish someone would explain it to me." Let me try. I have found this explanation not beyond the comprehension of a class of 7 year olds, and equally understood by soldiers yarning in a pub:

1. The Church claims that its message is not from itself but from Christ.
2. The Church has no authority to change Christ's teachings.
3. Whoever persists in denying the authority of even one of these teachings is defying Christ, and therefore cannot be a Catholic, let alone a Catholic bishop. QED

The pre-eminent Catholic philosopher/theologian, St Thomas Aquinas, teaches, "The Church is like an arch. If you remove just one of its stones (Dogmas), the arch falls down." I must ask you whether it would be proper to refer to a heretic archbishop as a broken arch or a fallen arch?

I am aware both through my own experiences and from numerous other sources of applications to you as our shepherd, and the evasions or silences with which you greet them. Just a few quick examples: A person reports a breach of Catholic teaching to you and asks for clarification. After repeated requests and no response, he writes notifying you that he has written to a Congregation about it. Your reply would be very funny in an Abbott and Costello movie, but in the real world it was dishonest and grossly irresponsible. "Dear ....., Since you have applied to the Congregation for information, I have no need to answer your question."

A parishioner reports to you that a group of priests had come to his church arguing the moral acceptability of homosexual activity. There is no reply from you – surprise, surprise – but the parishioner receives a letter from a legal firm threatening legal action.

A parishioner writes to you on a problem. Your reply, "Dear ....., My idea of Christianity and yours are quite different. I'll pray for you." Isn't it the heart of your mission to explain the Faith to us? What do you really think about those Apostles who followed Christ's instructions to go out and explain the Gospel to the whole world? Were they perhaps a trifle over-officious in taking Christ too seriously?

Our country is not alone in experiencing upheavals of every kind, social, political, legal, financial. The moral glue which keeps a society stable is going. Your personal contribution is pathetically insufficient. The present highly organised campaign for homosexual 'marriage', arguments for

(Continued on page 3)

# A BISHOP AND HIS SYMBOLS

Bishop Morris and the various liberal and neo-Gnostic elements of the Church in Australia simply cannot accept the verdict of the Pope in regard to the forced retirement of Bishop Morris. The recent offerings obtained from former judge Bill Carter, priest Fr Ian Waters and others provide little original beyond what has been on the public record for some time. Their common position is that Bishop Morris was denied due process and his right to natural justice – that Rome “done him wrong”.

Invariably their analyses are narrowly focused on the appropriateness of the process which was involved. The critics are certainly open to being labelled legalistic, even pharisaical. And yet, it was Bishop Morris who failed to co-operate with the process that was undertaken. It is precious indeed to draw adverse conclusions against the Roman authorities when it was Bishop Morris’ own failure to co-operate which was central to how events unfolded. In the end, it took many years for the Roman authorities to arrive at the position they took. Arguably, had Bishop Morris engaged openly and in a timely fashion with the Roman authorities, the decision to terminate him in Toowoomba would have been made years earlier.

Everyone knows how reluctant the Roman authorities are to dismiss a bishop. No doubt, had Bishop Morris been prepared to make clear, Catholic statements or satisfactory “clarifications” of his position, Rome would have found a way to persist with him.

Ultimately, Bishop Morris is responsible for his own fate, having been indulged at extreme length by the Roman authorities. No doubt Bishop Morris made calculations and judgments along the way which played a part in sealing his fate. Had he known then what he knows today about what it would cost him, perhaps he would have taken a different approach. Others certainly would have compromised and in

respect of other matters, certainly have. From what we at *Lepanto* hear, there are liberal, neo-Gnostic Church leaders in Australia who remain privately baffled at the way Bishop Morris conducted himself with the Roman authorities. But that is all history now.

History also shows that Bishop Morris was happy to leave open possibilities on matters of doctrine that as a bishop it was his duty to oppose. When it was his duty to clarify, teach and correct, he preferred public ambiguity and a leaving of the door open to heterodoxy. Even when pressed on such matters, he would not compromise. *C’est la vie*. He played his hand and lost.

The manner of his leaving is also worthy of note. It was perhaps not entirely surprising that Bishop Morris would look to Aboriginality to mark his exit, specifically the Rainbow Serpent motif, complete with spirals in a range of colours. In fact, Bishop Morris’ farewell stole actually combined the serpent with the spiral motif (see picture p.4) – both, as noted elsewhere in this *Lepanto* (p.7), prominent among the symbols of the Goddess in the neo-Gnostic underground. The combination of serpentine and spiral forms occurs also in St Stephen’s Cathedral in the Mary, Woman of Faith “chapel” and in the outside “River of Stone” feature. Mary, Woman of Faith was installed in Archbishop Rush’s time; the “River of Stone” feature was installed under Archbishop Bathersby. It can be said that it is possible to detect a certain continuity in the policies and artistic representations sponsored by the two former archbishops. Bishop Morris, as previously noted, had worked closely with Archbishop Rush as his official secretary. So, closing the loop on the Queensland “NewChurch”, Bishop Morris in his leaving publicly branded himself with a favoured motif: the serpent and the spiral - the very symbols of the Queensland “NewChurch”.  
- Tim Pemble-Smith

(Continued from page 2)

ethanasia, the ever increasing flood of pornography; these need withstanding. Even in the case of that most vicious of crimes, abortion, you are a follower, not a leader who informs and inspires. I submit that the main reason your voice is inaudible or absent is that like other Qld bishops, you cannot pass on a faith that you do not possess.

I pray for you and your salvation. That doesn’t mean I ignore the damage you are doing. I pray also for my children, my grandchildren, my family and my friends. They deserve a fair go too.

After 38 years of experience of what is really happening, I don’t think I’m too precipitate in going public. I did warn you last year that this was going to happen. Did your silence give consent? Please God it will be efficacious for you as well as for those in your charge.

To refresh your memory, I charge you and the other Qld bishops with failing to teach the doctrine contained in *Humanae Vitae*. Again a repetition: If my facts are in error, please notify me and I will apologise as publicly and profoundly as possible.

Praying for your return to the faith,  
(Signed) Don Gaffney



## LEPANTO LEAGUE OBJECTIVES :

- 1 UPHOLD AND PROMOTE THE TEACHINGS OF THE CATHOLIC CHURCH.
- 2 BE LOYAL TO THE MAGISTERIUM OF THE CATHOLIC CHURCH AND TO THE TEACHINGS OF THE HOLY FATHER.
- 3 OPPOSE THE TEACHING OF THE SO-CALLED PERSONAL DEVELOPMENT/SEX EDUCATION IN THE CLASS ROOM ENVIRONMENT.
- 4 FOSTER VOCATIONS TO THE PRIESTHOOD AND TO THE RELIGIOUS LIFE BY PERSONAL AND FORMAL GROUP DEVOTION TO THE BLESSED SACRAMENT AND BY THE SUPPORT OF SEMINARIES, WHOSE FORMATION AND TRAINING IS IN ACCORD WITH THE GUIDE-LINES AND DIRECTIONS OF THE HOLY SEE.
- 5 FOSTER DEVOTION TO THE BLESSED VIRGIN MARY AND DAILY PRAYING OF THE HOLY ROSARY.
- 6 PROVIDE ACTIVE SUPPORT FOR OTHER GROUPS AND ORGANISATIONS WHO ARE LOYAL TO THE MAGISTERIUM OF THE CATHOLIC CHURCH.
- 7 SUPPORT PARENTS AS THE PRIME EDUCATORS OF THEIR CHILDREN.
- 8 INSIST THAT CATHOLIC SCHOOLS TEACH THE FULL CONTENT OF THE CATHOLIC FAITH WITHOUT COMPROMISE.
- 9 FOSTER LOVE FOR THE HOLY SACRIFICE OF THE MASS AND TO ACTIVELY WORK FOR THE FULFILLMENT OF THE LEGITIMATE ASPIRATION OF HAVING THE TRADITIONAL LATIN RITE (TRIDENTINE) MASS AVAILABLE REGULARLY.
- 10 ADVANCE THESE OBJECTIVES AND TO DEFEND THEM WITH VIGOUR FROM ALL ATTACKS NO MATTER FROM WHAT SOURCE THEY MAY ARISE, AND TO PROVIDE MUTUAL SUPPORT AND ASSISTANCE AMONGST MEMBERS.

# No More Business as Usual

- Tim Pemble-Smith

The landscape of the Church in Queensland is changing. 2011 yielded its share of the expected and the unexpected, including the first changes in Queensland bishops for some years. The removal of Bishop Morris of Toowoomba was both expected and unexpected, it seems, depending on who you are. The first of May, Divine Mercy Sunday, saw Bishop Morris' own pre-emptive announcement that he was going. The month of July saw the resignation on grounds of age of Brisbane's Archbishop John Bathersby. By all accounts, October saw the resignation, promptly accepted, of Bishop Brian Heenan of Rockhampton. At time of writing, Bishop Heenan's reported resignation is still to be officially announced. This unanticipated resignation followed closely on the heels of Bishop Heenan's unwise remarks in Toowoomba's St Patrick's Cathedral extolling Bishop Morris. November saw Archbishop John Bathersby replaced on an interim basis by Bishop Jarrett of Lismore. We are told Archbishop Bathersby had asked to move on. While that may have been the case, the appointment of an interim Apostolic Administrator from outside the diocese was, for many, unexpected and certainly unusual, as noted elsewhere.

No-one can doubt that Queensland in 2011 received more than its normal quota of attention from the Church's Roman authorities, nor that there is a clear recognition of a need for change and renewal in the Queensland church - perhaps even a "rupture" of sorts with the direction the local Church - the Queensland "NewChurch" - has taken over the past 40 years: a re-orientation from the fabled, indeed mythical "spirit of Vatican II" to the actual direction of Vatican II as evidenced in official Council documents and in the Church's teaching about its own "continuity".

While Bishops Jarrett and Finnigan act on an interim basis in Brisbane and Toowoomba respectively, the attention of all is on who will be appointed to succeed the departed local ordinaries. Will the appointees be Catholic in their orientation or will it be business as usual for the Queensland "NewChurch"? Will it be unity with the Vicar of Christ and the Universal Church or yet more roleplaying?

## TOOWOOMBA: WHEN ENOUGH IS ENOUGH

The diocese of Toowoomba has certainly demonstrated that the local Church is capable of getting a crowd out when it suits. Reportedly, some 1,500 people attended Bishop Morris' farewell mass in St Patrick's Cathedral on 28 August. The "gathering" assembled from far and wide, representing a broad and diverse demographic. The event had originally been planned for a non-Church venue, later being switched to St Patrick's, no doubt following discussions concerning the conduct of proceedings and the nature of the coverage that would follow in the media.

Bishop Morris appeared wearing an Aboriginal stole, the central feature of which was the Rainbow Serpent adorned with a series of coloured spirals. Arguably more contemporary than traditional, the stole would no doubt have blended in seamlessly at the Woodford Folk Festival or Fr Peter Kennedy's St Mary's, South Brisbane. As was the case with Fr Kennedy, Bishop Morris ultimately chose to depart identifying himself with Aboriginality and the victim status of one "done

wrong".

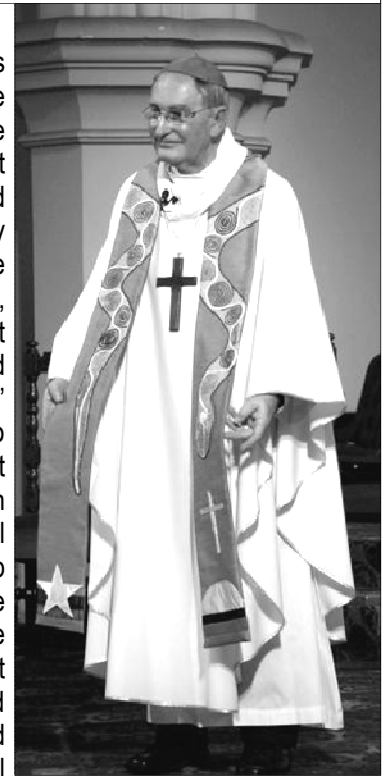
Bishop Morris has promised us his story in due course, an effective admission on his part that the "full story" he said would be put forward, per his May statement, has yet to be provided. In late November, retired Supreme Court judge Bill Carter, engaged by Bishop Morris' supporters according to media reports, found that the Catholic Church "breached canon and civil law" when it asked Bishop Morris to retire. When the Carter report finally became available, it said not a great deal more than had previously been put around by others. See our editorial (p.3) for more on this.

In September, *Lepanto* approached Bishop Morris, seeking further information regarding the basis of the claims being made alleging injustice. See page 9 for the full text of the email exchange between Bishop Morris and *Lepanto*.

In October, an Australian Catholic Bishops statement said in relation to the Morris matter, "What the Holy See did was fraternal and pastoral rather than juridical in character. Although efforts continued over many years, a critical point came when Bishop Morris failed to clarify his position to the satisfaction of the Holy See and then found himself unable to resign as Bishop of the Diocese when the Holy Father made the request... We express our acceptance of the Holy Father's exercise of his Petrine ministry, and we reaffirm our communion with and under Peter." The Pope is of course perfectly entitled to go down either the "pastoral" or the "juridical route", as he sees fit. Such a decision is unambiguously within scope for the Pope. A decision of this kind does not of itself raise questions of natural justice; nor does it infringe Church law.

On this basis, it appears safe to conclude that the Pope's decision in relation to Bishop Morris was, as indicated, "pastoral" rather than "juridical". Recanting, of course, was always a path open to Bishop Morris. In opting not to recant or "clarify" his position, Bishop Morris appears to have effectively sealed his own fate, despite many years of "dialogue" with Rome and what appears to have been a generous measure of patience and forbearance on the part of Vatican officials.

As Archbishop Hart has said, "In fact, the Holy See conducted a pastoral process of dialogue with Bishop Morris over eleven years involving senior officials of three offices of the Roman Curia, a number of meetings in Rome and a personal meeting with Pope Benedict. An Archbishop of another diocese from overseas appointed by the Holy See to



investigate the matter has stated that he did discuss the contents of his report with Bishop Morris while he was in Toowoomba. Last October, in Rome, the Australian Bishops were informed of the care taken and the efforts made by the Holy See to achieve a mutually acceptable resolution."

Cardinal Pell's July 2011 address to a dinner in Ireland summed up the position succinctly: "In Australia, as elsewhere, we have to struggle with the conviction that we are part of the Universal Church, led by the Pope, and that means something in everyday life. For example, we had one bishop in Toowoomba who had to be removed after over ten years of dialogue with the Holy See. It was a tragedy and didn't need to happen but he wouldn't back down or give any ground and so they were forced to say, 'Enough is enough.'"

#### **BRISBANE: APPOINTMENT "EFFECTIVE IMMEDIATELY"**

"The appointment as interim was effective immediately, ending Archbishop Bathersby's 20-year reign over the Brisbane archdiocese ..". So said the *Courier-Mail* in its 14 November website report of the appointment of Lismore's Bishop Geoffrey Jarrett as interim Apostolic Administrator of the archdiocese of Brisbane.

The departure of Archbishop Bathersby, as indicated by the *Catholic Leader*, may well mark the end of an era – and, as not noted in the *Leader*, perhaps the beginning of the end for the modernist-cum-neo-Gnostic Catholic "NewChurch" of Brisbane. Time will tell. What can be

said in the interim is that not a great deal has changed although Bishop Jarrett brings a tone of much welcomed Catholicity to his role as interim Apostolic Administrator.

Despite the smiles, there can be little doubt that Bishop Jarrett's interim appointment was not in practice enthusiastically welcomed by all. Witness the following commentary by Fr Andrew Hamilton SJ of the Melbourne-based "Eureka Street":

"The administrative face of the Catholic Church was on display in the Vatican arrangements for the Brisbane church following Archbishop Bathersby's resignation. Their salient point was that they were unusual. The ordinary canonical procedure when an Archbishop dies or retires is that the senior auxiliary bishop is responsible for the governance of the diocese. He must convoke a meeting of the Archdiocesan consultors who then elect an administrator until a new bishop is named. These procedures show a trust in the local church to manage its affairs as it prepares for a new Archbishop.

The Vatican appointment of a Bishop outside the diocese as apostolic administrator replaced the ordinary canonical process. To say this is simply to state a fact. It does not question the wisdom or legality of doing so, still less the appropriateness of the person appointed. But bypassing ordinary procedures has costs. After a much-loved Archbishop steps down, many people, including priests, grieve his loss and are anxious about the future. It is a time when people are vulnerable. In such circumstances any breach of normal process, particularly through the appointment of someone from outside the local church, heightens anxiety and arouses suspicion that the local church is not trusted. People imagine

that they are seen as problems, not as people.

That in turn makes it hard for the people to see the new administrator as a person, and not as a problem. The affective unity of the community and the effectiveness of the administrator are thus put under threat. Under such circumstances the administrative face is seen to wear a scowl. That perception can always be overcome by magnanimity. But the test of administration is whether it encourages the pastoral face of the Church .."

It was not difficult to read the foregoing as a signal to Bishop Jarrett in his role as Apostolic Administrator not to cause problems for the natives and not to upset the status quo.

For his part, Bishop Jarrett indicated in the *Catholic Leader* that initially he will "familiarise himself with archdiocesan administration procedures and issues needing close focus. He (Bishop Jarrett) accepts he would have 'quite limited powers' in the role of apostolic administrator. 'The primary role is to protect and guard the deposit of faith,' he said. 'These are quite limited powers in the sense they can only be used in a

way that will not restrict the new archbishop. 'This means no new initiatives, no big decisions that would commit the new archbishop to a certain line of action.'"

As Archbishop Bathersby departed the scene, he left behind a raft of unresolved, long-standing issues for his eventual successor. Not the least of these is the long term, continuing public embarrassment for the Church



of the open involvement of Catholic nuns in occult activities. After all, who can forget the "Twisted Sisters" headline of a report some years ago in the *Courier-Mail*?

The Womenspace organisation continues to operate openly; until only recently, Womenspace was using Catholic Church premises, namely the Heritage Hall at the Woolloowin Catholic parish. The Womenspace "Crone Council" - three Catholic nuns - continues to publicly defy the official Church and to foster outright pagan neo-Gnosticism, Goddess worship, etc. There is little if any evidence of Archbishop Bathersby's having had regard to the pastoral needs of the disaffected women religious involved in Womenspace.

The *Catholic Leader* too was quick to remind everyone of the limitations of the authority of an Apostolic Administrator, although conceding that the Apostolic Administrator's powers are broader than those of an elected local administrator. It is a moot question as to exactly what "protect and guard the deposit of faith" means. This question goes double for an archdiocese which has been left in a state of confusion and disarray.

Would "protecting and guarding the deposit of faith", for instance, extend to acting decisively in regard to unruly, neo-pagan nuns? Would it cover removing non sacred or even occult artwork from a church or the local cathedral? Would it extend to suppressing "spirituality" initiatives which cater to a generalised or a pagan ethos rather than Catholic, Christian devotion? Maybe; maybe not. Realistically, there is a limit to what can be expected from an interim Apostolic Administrator. Many issues will not be resolved until after the appointment of

(Continued on page 6)

a successor archbishop.

The passage which follows here - strikingly similar to the positions which led to Bishop Morris' demise - is from the Brisbane archdiocesan website, specifically Archbishop Bathersby's 2002 "Response to the outcomes of the Synod consultation", accessible at <http://bne.catholic.net.au/asp/index.asp?pgid=11476&cid=5570&id=491>:

"The tension in the Church between its local and universal reality is indicated by certain other matters named in the consultation that cannot be the Synod's major focus, otherwise it will grind to an unproductive halt. These matters thrown up by the consultation indicate the desire of some people to dream beyond present limits towards ministries and practices that are not allowed by the universal Church. Such matters as the ordination of women, married clergy, return of priests who have left active ministry, the greater use of the Third Rite of Reconciliation, and a number of others, although understandable in a world where diversity is the rule, for the moment can only be noted, and if possible communicated to the authorities of the Church through appropriate channels. This tension between the universal and local Church will no doubt continue into the future, and for most of us will probably not be resolved in our lifetime."

Clearly, this passage represents an essentially reductionist, subversive perspective on the faith.

Despite the changes of 2011, the liturgical directives of the Church continue to be routinely flouted in the local Brisbane Church as well as in St Stephen's Cathedral. Much of the artwork in the Cathedral - which one day will need to be removed by a successor - continues to present a dark artistic eyesore clouding the operations of the Cathedral. No-one has ever been brought to account for the installation of the artwork despite the archbishop having found it necessary to remove from St Stephen's Fiona Foley's "Human Search for God" work, itself a prime example of the appropriation of Aboriginality as a masking device for a white western Gnostic-occult tradition.

As in Toowoomba, elements of the local clergy and lay Church employees are resolutely determined to resist any Episcopal appointee who might wish to disturb the prevailing "progressive", modernist, arguably neo-Gnostic ethos of the local Church. It is worth noting in this respect that even though St Mary's-in-Exile's Fr Peter Kennedy has of late progressed to publicly questioning whether Jesus Christ ever existed, there is no shortage of Catholics in the archdiocese of Brisbane - priests, religious, lay Church employees and others - who remain in sympathy with Fr Kennedy.

Little wonder many Brisbane Catholics question where an archbishop is to be found capable of reversing the damage of the past 40 years - an archbishop capable of reinvigorating the sagging morale of local clergy and of teaching the faith without compromise or ambiguity; someone capable of projecting a fearless public presence, someone comfortable with the language of Christian and Catholic "devotion" rather than that of an amorphous, generalised "spirituality"; perhaps even someone capable of dealing with the network (it could be said, "cabal") of determined clerical insiders who dominate most of the key positions in the archdiocese.

#### **ROCKHAMPTON: RESIGNATION PROMPTLY ACCEPTED**

On 29 September, Tony Dixon in his "Vexilla Regis" blog wrote, "From an always reliable source: Bishop Brian Heenan

of Rockhampton, whose faithful statements include the assertion that various Instructions from the Holy See did "not apply to Rockhampton" has told a Plenary Meeting of the Council of Priests of the Diocese that he has submitted his resignation to the Holy Father and that it has been accepted. It appears that he expects some time to pass before his successor is appointed.

His resignation had not been due until 4th August, 2012 when he will turn 75. Bishop Heenan had recently likened deposed Bishop Morris to Our Divine Lord in His innocent sufferings our readers will recall...

In the interim he will head to Rome for the *Ad Limina* visit due in October.

*Lepanto* understands that the above has been verified by others and that the report is in fact correct. In any case, similar reports have subsequently appeared in the national Catholic magazine *AD 2000*. There has been no denial.

The *Catholic Leader* of 27 November 2011 had Bishop Heenan saying, "Culturally, Rome is very different from Central Queensland. Just as it is difficult to know what it would be like for us living in Italy, so it is virtually impossible for the Pope and Roman Curia to understand how we live in Central Queensland. It is more than mere culture, for it includes our history, the multi-faith and multi-national dimension to our society, the total separation of church and state, with the strengths and weaknesses that flow from the influence of our Catholic faith, for little over two centuries. While this is true, and given the tensions that arise between the universal Church and the local Church, we still belong together and are called to negotiate the obstacles and celebrate our unity, trusting daily in the Providence of God."

As the foregoing quote clearly attests, Bishop Heenan is a man with some experience of living with ambiguity and speaking in a multi-layered fashion. Not unlike Bishop Morris and Archbishop Bathersby, Bishop Heenan speaks in the manner of a practiced dissembler.

#### **LOOKING TO THE FUTURE**

The *Vexilla Regis* article concludes, "Toowoomba, Brisbane, Rockhampton - the Bishops of Townsville (Michael Putney) and Cairns (James Foley) will find themselves in a minority in the Queensland Episcopal Conference for the first time. And the Catholic religion can now begin to flourish in the Sunshine State - the right appointees will be hard to find, but they are the hope of the Church."

It goes without saying that it would be unwise to appoint as bishop or archbishop anyone whose career has prospered in the Queensland Church in recent times, particularly anyone recommended to Rome by the dominant local Episcopal and clerical networks.

Appointing humble, worthy, aware new bishops is the prayer of many in the Church in Queensland. Neither Rome nor what is left of the Church in Queensland can afford more business-as-usual.



# Serpentine and Spiral Forms: “NewChurch” Cathedral



In the last issue of *Lepanto*, we reviewed the neo-Gnostic spiral “earth, land and mother” baptistery artwork ▲ of St Stephen’s Cathedral and the one-legged “Snake” Mary, Woman of Faith chapel, ► complete with the statue’s snake-skin textured garment. Not to mention the adjacent serpent form (referred to in the Cathedral commemorative booklet as an “undulating line”) which uncoils from a spiral shape and winds its way around the wall and ultimately into the floor. Per the photo above centre, the uncoiling serpent appears to the left of the statue. No prizes for guessing the provenance of such artwork, given the Crowleyite inspiration of the former Fiona Foley “Human Search for God” shrine, quietly removed from the Cathedral in 2006.

Naturally, modern Gnostics and neo-Gnostics have more than a little in common with their ancient counterparts, including an attachment to what might be called the serpentine. Curiously, one way or another, the Queensland “NewChurch’s” St Stephen’s Cathedral has in recent times played host to its share of imagery of this kind:

Readers may recall the stylized “Rainbow Serpent” of Ms Foley’s “Black Cockatoo” (as in black “cock-or-two”) panel, as discussed in *News From The Pews*, issue 6. For more on this, see <http://www.nftp.org.au/>.

Then, there was Ms Foley’s infamous “mangrove root”, ▼ part of her “Human Search For God” shrine in St Stephen’s. Apart from constituting a not-very-friendly, indeed racially charged reference to Eliza Fraser, the mangrove root came complete with its own built in snake, which is visible in the photograph below. The mangrove root-snake work was, over the years, often on display on the sanctuary of St Stephen’s during the Lenten season – this fact being noted and remarked on by Cathedral goers. As they say, this was a case of a serpent



“hidden in plain sight”.

As with the Mary, Woman of Faith

chapel, the outdoor “River of Stone” feature at St Stephen’s ▲ also incorporates both spiral and serpentine forms. Beginning with the spiral motif – an “uncoiling” form, if you like - on the artificial, raised grass mound (near where the shrine to the Immaculate Conception used to stand), the form then snakes (or, “undulates”) along the length of the grounds between the Cathedral and the Francis Rush centre. As shown previously in *Lepanto* with Mary, Woman of Faith, here again we have the symbolism of the victory of the serpent over Mary, the Mother of God – a reversal of the Catholic understanding which sees Mary as victorious over the serpent. So, while inside St Stephen’s, Mary, Woman of Faith appears one-legged and dominated by the serpentine, outside the serpentine “River of Stone” undulates its way victoriously through the site once occupied by the former Immaculate Conception shrine, itself having been bull-dozed to make way for the “River of Stone”.

The common design element in the Mary, Woman of Faith chapel and the “River of Stone” feature is indeed the serpent and spiral motif. Well known and instantly recognisable in esoteric and Gnostic circles, the combined serpent and spiral form is the pre-eminent symbol both of the Goddess and her energy. So, who is the God of Brisbane’s St Stephen’s Cathedral? Is it the faux, beardless “Christ in Speedos” suspended as half-a-crucifix above the altar, or is it the spiral-and-serpent Goddess enshrined in Mary, Woman of Faith and in the “River of Stone”?

Serpent and spiral forms are not entirely unknown elsewhere in the Church in Brisbane. The serpent form and the spiral are in fact central to the design of the logo for Womenspace, ► an organisation founded by Brisbane-based Catholic nuns, well known to *Lepanto* readers, and which caters for Goddess worship.

As noted previously in *Lepanto*, the road from Womenspace leads directly to St Stephen’s Cathedral.

By Tim Pemble-Smith





# Why Father Hamilton Does Not Preach on Abortion

In a recent article entitled 'Why I don't preach on abortion', Jesuit priest Father Andrew Hamilton made the following statement:

"I find it hard to remember any occasion when a congregation might have been made better by hearing me preach on abortion. Almost all those who attend Catholic services know the teaching of the church on abortion. Most are now too old to have to choose between aborting or bearing a child. Many women in most congregations, too, would be uncomfortable when hearing a celibate man hold forth on a predicament and pain of which he can have no personal knowledge." (*Eureka Street*, Dec 7, 2011)

Father Hamilton might be making a comment on his skills as a preacher in referring to whether his congregation 'might have been made better' by his mentioning abortion. One gets the impression, however, that something else is going on here - that these 'reasons' are a scaffolding for a deep seated reluctance to touch on a difficult area in which priests indeed do have a role to play.

Just because Father Hamilton considers that the congregation all know the teaching of the church on abortion, does not mean that they do. What about the reminder of what people prefer not to think about? How about explaining that the church loves the mother, father and child and will do all to help them no matter how difficult the situation? Moreover, a priest's mentioning the subject can be a guide for 'older congregations' as to how to speak to their children, brothers, sisters, nephews, nieces, friends - on this subject. Abortion is a world-wide problem. A priest can be the guide as to how to broach the subject, can be an example as to how to enact the compassion of Christ in this area and how to mention the truth with love. Then there is the sad reality of the babies themselves whom Father Hamilton does not mention. Children in the womb are the most invisible asylum seekers of our time, the most abandoned human beings of our era. None of Father Hamilton's reasons mention this. He only refers to the possible reaction of the mother as 'uncomfortable' on hearing a celibate priest speak on the subject. Father Hamilton has not drawn the distinction between a reaction as to how he might say something and what he says. Yes, of course, he can work on how he says it, this is surely the ongoing task of a priest - how to speak in a way that people understand that he speaks with love. It entails how to speak in a way that a woman understands he is not accusing her, how to speak in a way that draws her to trust him. Of course, the private conversation is the main means where the matters of the heart are spoken and hopefully this might follow on from a sensitively given sermon.

Monsignor Reilly of New York's Helpers on the streets, has attained a way of speaking that leads women to trust him as someone who would never harm them. Father Hamilton would do well to make some observations of his 'style' - for we know that Jesuit priests are smart - he would pick up on this very adeptly. This 'style' can be seen in action at the abortion mills

of New York nearly every day where Mons witnesses to the truth with love. In fact Father Hamilton could have heard Monsignor Reilly speak at the recent Family Life International Conference in Albury, NSW held on Jan 29-29, 2012 and which over 500 Catholics attended. Mons has no hesitation in urging his brother priests to speak about this moral crisis engulfing the world today.

And he does not speak in a 'preachy' way but a very authentic way which engages the listener. I have witnessed Mons speaking to several women with such extraordinary gentleness that the women felt he was a father figure, that he would give his life for them and they could trust him. They accept his free bus tickets and phone numbers of pregnancy help centres because they sense someone who loves the truth and loves them with a true Christian love. But this manner of speaking does not come easy - it is an authenticity of the heart which arises from developing insight and internal courage.

The reality that abortion ends in the death of a person is a difficult truth - but it is no help to anyone to pretend that the truth does not exist. During World War II, reports that millions of Jews and 'undesirables' were being killed in gas chambers was being transmitted by witnesses to the press as early as 1942-3, but many 'avoided' this very hard truth and did not mention it, as it might have upset people, or was too horrible to think about. Father Pavone from Priests for Life, replied to this very article of Father Hamilton's quoting what a woman had said to him "I can't help but think that if twenty years ago I heard a sermon in my Church against abortion, I would have found the strength to keep my baby instead of killing my baby."

Father Pavone says that while a priest often does not want to 'hurt' women in his congregation who have had abortions, it is central to the duty of a priest, through years of prayer and effort, to 'develop the compassionate heart of a Good Shepherd, who tends to the wounds of the flock, applies the healing balm of God's love and mercy.' The challenge is to work on how to mention it, not to avoid it altogether. Fr Pavone goes on to say that a priest's silence may lead a woman to think:

- Father doesn't know about the pain I have from my abortion;
- Father knows my pain, but doesn't care;
- Father knows and cares about my pain, but there's no hope. Nothing can be done to heal it.

Father Hamilton presumably would not avoid speaking on other 'difficult' issues of our time, such as the asylum seekers, economic crises and family breakup. Why not rise to the challenge and learn how to do what Pope Benedict is exhorting us all to do - to speak the truth with love about issues of life and death and about post abortion grief? Speaking the truth with love elicits gratitude from the listener for having been treated with enough human dignity to have been told the truth.

- Wanda Skowronska





# Email Exchange with Bishop Morris

**TP-S TO WM, 19 SEPTEMBER 2011**

Dear Bishop Morris.

I am interested to fully understand the reasons for Rome insisting on your resignation, in particular the canonical aspects, and the detailed basis for claims being made that the process involved amounted to an injustice to you.

I have reviewed the information publicly available and have noted your statements reported in the Courier-Mail that you were denied due process and natural justice. I have also noted your statement that "We are at our best when we are transparent". No doubt you are aware that I published an article on these matters, a copy of which is available at <http://www.lepanto.org.au/>.

I would be grateful if you would be prepared to provide full details of Rome's reasons, in particular the canonical aspects, and the basis of the claims of injustice. You can be assured that anything you may wish to say will be published in full in Lepanto.

I am also interested to gain access to your papers to assist me in reaching a full understanding of what has happened.

Regards

Tim Pemble-Smith  
Editor, Lepanto

**WM TO TP-S, 22 SEPTEMBER 2011**

Dear Tim

Thank you for your email and for your openness and your honesty in recognising that you may not have been accurate in some of the things you have written about me. An example of that is your accusation that I closed down the Shine. That is totally incorrect.

Your request for documentation will be eventually available to you and others after I have published an historical account of my retirement.

Remembering you and your family in my prayers and Masses

With every blessing  
William M Morris, DD

**TP-S TO WM, 3 OCTOBER**

Dear Bishop Morris.

I do not take the seeking of further information as recognition of a lack of accuracy in previous writings – merely, that there is more to be said on the topic and that further information is likely to assist the process of achieving a more detailed understanding.

You suggest I have been "incorrect" in what I have written. If there is anything incorrect in what I wrote, I would be very much obliged if you would specify where the incorrectness lies. In other words, if something is incorrect, what is the truth as you see it?

If, as you are reported to have said in the Courier-Mail, "We are at our best when we are transparent", then I have yet to see the best of you.

I would remind you that it was you who publicly raised the question of transparency in what was at least an implicit criticism of Rome.

Allow me to reiterate: I would be grateful if you would be prepared to provide full details of Rome's reasons, in particular the canonical aspects, and the basis of the claims of injustice. I also remain interested in gaining access to your papers, as I said. I am more interested in having access to source information than I am in any particular account of what happened.

Regards

Tim Pemble-Smith

**WM TO TP-S, 12 OCTOBER 2011**

Dear Tim

I refer you to my last email that your request for documentation will be eventually available to you and others after I have published an historical account of my retirement and then you will be able to see the inaccuracies contained in your editorial.

With every blessing  
William M. Morris, DD

--END OF EMAIL EXCHANGE--

## PRAY FOR VOCATIONS:

PLEASE OFFER MASSES AND  
PRAY THE ROSARY  
FOR OUR BISHOPS, PRIESTS  
AND RELIGIOUS;  
FOR OUR ORGANISATIONS;  
& FOR MORE VOCATIONS TO THE  
PRIESTHOOD & RELIGIOUS LIFE.

*"Before I formed you in the womb I knew you, before you were born I set you apart. Do not be afraid... for I am with you ... declares the Lord."*

Jeremiah 1:5,8



## PRAYER FOR PRIESTS

to Mary, Mother of the Church

- Pope John Paul II

Mary, Mother of the Church, to you we turn. With your "Yes" you have opened the door to the presence of Christ in the world, in history and in souls, receiving in humble silence and total submission the appeal of the Most High.

Grant that many men and women may know and hear, even today, the inviting voice of your Son: "Follow Me." Stretch out your motherly hand over all missionaries scattered throughout the world, over religious men and women who assist the elderly, the sick, the deficient, the orphans; over those who are engaged in teaching, over the members of secular institutes, the silent leaven of good works; over those who in the cloister live on faith and love and beg for the salvation of the world. Amen

# Eucharistic Adoration

In the Transfiguration ... three apostles saw the Lord in his divine glory. This is like the Mass, which is our opportunity to see the Lord's glory, and share in the communion of Father, Son, and Holy Spirit. As the disciples had to leave the world in order to ascend the mountain where they could be with the Lord in prayer, we have to leave the world and its distractions behind as we come to Church for prayer. And just as they heard Jesus conversing with Moses and Elijah, at Mass we too listen to the Scriptural readings which are a conversation between the Old Testament and its fulfillment in the Gospel of Jesus Christ.

At Mass, the transfiguration is found in the "transubstantiation" of bread and wine into the Body and Blood of Christ, and in the further transformation which this sacrament effects in us: by receiving the Body of Christ, we become the Body of Christ, God's temple filled with glory. The Transfiguration is a key event for helping us to understand the Eucharist, and how it both conceals and reveals the Divine Glory of Christ. Even though on the outside Jesus looked like a perfectly ordinary human being, the disciples gradually began to see his hidden divine glory, and most spectacularly in this one moment of the Transfiguration. In the same way, even though the Eucharist on the outside looks like simple bread and wine, we gradually come to "recognize Jesus in the Breaking of Bread" (Lk 24:35), and see the hidden presence and glory of Christ in this Blessed Sacrament.

... At Emmaus, Jesus was recognized in the Breaking of Bread. Jesus told us he is the true Bread come down from heaven, that he would give us his flesh to eat, and that it would be true food (Jn 6:52-58). Jesus promised that he would be with us always, to the end of the world.

... It is a paradox: a visible sign of an invisible reality; a humanly perceptible symbol of something divine, which at the same time is more than a symbol of that divine reality but actually is that which it symbolizes. In a Sacrament such as the Eucharist, the bread and wine do not merely symbolize something else (the Body and Blood of Christ), they actually become, by the transfiguring power of the Holy Spirit, that which they symbolize!

... (W)e ... are drawn to this great mystery of the Eucharist, and have to contemplate it for ourselves. Eucharistic Adoration gives us the opportunity to do this ... If we have eyes of faith, adoration allows us to glimpse, beyond the external appearance of the host, the hidden glory of God. Adoration allows us, like the two disciples on the road to Emmaus, to actually recognize Jesus "in the Breaking of Bread" (Lk 24:35).

Now, not every Catholic will physically see in all its splendor, the divine glory of Christ hidden in the sacrament. Though many saints throughout history have been blessed with this grace. But from time to time the Lord will give us small

glimpses, enough to strengthen our faith, as we need for our spiritual benefit.

What is important is that we are taking steps to become contemplative. Eucharistic Adoration is a form of contemplative prayer, which is the highest kind of prayer. It is not so much the prayer of words, but rather the prayer of silent Presence. It is the prayer by which we ascend the mountain of the Lord, leaving the world behind to be in His Holy Presence with reverent fear and adoration.

Very often, at first, when we come to adoration we are engaging in the effort ... to shut out distractions and become quiet. Contemplative prayer requires two things: solitude, and silence. Solitude means being alone with the Lord, free of attachments to the world and others. Silence means more than not talking, it means the quiet calmness of the spirit, soul, mind, feelings, senses, and body. Silence allows the presence of God to be seen/heard more clearly, because nothing in us is drowning Him out or distorting Him.



... It may ... take us a while, many visits to the Blessed Sacrament, to learn how to be in solitude and silence, opening our spirit to the Presence of God in contemplative prayer. It may take a while to ascend high enough from the world and the flesh to arrive at that place where we encounter God in mystical union. St. Teresa of Avila tells us it took her 18 years with God's help to ascend the mountain and conquer distraction. But from that point on, her union with God was constant, and she lived the rest of her life at that summit.

In Eucharistic Adoration, the Lord himself helps us, drawing and speaking to us. As long as we ... (remember) that we are on

holy ground whenever we are in the presence of the Blessed Sacrament, turning from sin, remembering to bow down in humble worship, making the effort to be with him in prayer, the Lord will not fail us.

... (W)e come to adoration bringing our problems: the needs and sufferings of "our people," who are also God's people. God hears our prayers, He sees what is happening to our loved ones, and how we are enslaved in this world. Through Eucharistic Adoration, Jesus gives us signs and wonders, and he tells us, "I am with you, and I send you to bring my people to this very mountain, where they too might hear my voice."

Lent is a time for us to deepen our prayer. ... Why not try ascend that mountain of contemplative prayer, learning how to overcome the world and our flesh, and be with God in reverent silence and solitude, for one hour a week outside of Mass? The Lord will not fail us when we come to him with loving and open hearts. Something about the Eucharist draws our attention. Why not go over to contemplate this incredible thing?

Extract from: ARTICLES - SERMONS - EUCHARISTIC ADORATION, CHRIST THE KING PARISH, TEXAS

<http://ctk-cc.org/modules/AMS/article.php?storyid=2>



# Date Claimers:

Email [kashworth@westnet.com.au](mailto:kashworth@westnet.com.au)  
to have your event listed here

- events must be in accord with Lepanto objectives

## LATIN MASS

### QUEENSLAND

- Buranda:** St Luke's, Taylor St - Sunday, 9.30am
- Fortitude Valley:** Legion House, St Paul's Tce - Wed. 7.30pm
- Bundaberg:** St Mary's, Barolin St - 3rd Sunday 11am
- Rockhampton Nth:** St Mary's, Nobbs St - 2nd Sun. 10.15am
- Mackay:** St Patrick's, River St - 1st Sunday 10am
- Malanda:** St James, 7 Monash Ave - 2nd Saturday, 10am  
- Rosary, Confession, Mass, Benediction

### VICTORIA

- Geelong:** info at [http://www.geocities.com/geelong\\_latin\\_mass](http://www.geocities.com/geelong_latin_mass)
- ACT**
- Canberra:** John XXIII Chapel at Australian National Uni  
- Sunday 11.30am: Missa Cantata

## PRAY FOR AN END TO ABORTION

- Spring Hill:** 383 Wickham Tce, outside clinic - Saturday am  
Enquiries: ph. 3324 2575
- Bowen Hills:** 8 Campbell St, outside clinic - Fridays 7-9am  
Also - **40 DAYS FOR LIFE** - 24hrs from 25th Feb - 5th April  
details: [www.40daysforlife.com/brisbane](http://www.40daysforlife.com/brisbane) ; see p.11
- Salisbury:** Hayling St, outside clinic - Every Friday 7-8 am
- Morayfield:** 40 Cresthaven Dve, outside clinic - Tuesday am.s  
Enquiries: Bob 5496 7884
- Rockhampton:** 123 Bolsover St, outside clinic  
- from 7.30am, alternate Fridays
- Cairns:** Day Surgery, Cnr Florence & Grafton St.s  
- Friday 12.30 - 1.30pm
- Red Hill:** St Brigid's - Vigil Mass for Life -  
- 2nd Saturday of every month, 7.30am  
followed by prayer vigil opposite abortuary in Wickham Terrace.

## RELIGIOUS PROGRAMMES

- EWTN** - **Brisbane:** BRIZ31, Sundays, 10-11am *and now*  
Monday to Friday 12.30 - 1.30 pm
- **Perth:** TV Channel Access 31, Sundays 1-2pm

### "The Gate of Heaven"

on Radio Fremantle, 107.91FM, Sundays, 7.30pm.  
Hosted by the Franciscan Friars of the Immaculate  
- now featuring EWTN Radio Programmes.

## GROUPS

### Apologetics Study Group

- Banyo:** Parish Centre, 352 St Vincents Rd  
- every Friday night (except school holidays)  
Enquiries: Vince McHugh - 3267 0265.

### Toowoomba:

four Apologetics Study Groups. Details: Mavis Power  
- 4632 5523

*Pope Benedict XVI on Twitter:* @Pope2YouVatican  
The Apostle Paul encourages us to seek "the ways which lead  
to peace and the ways in which we can support one  
another" (Rom 14:19) #Lent

## EUCCHARISTIC ADORATION

- Brisbane:** St Stephen's Cathedral - Mon-Fri 10.30am-12.15pm
- Dorrington:** St Michael's, 250 Bank St  
- Mon: 7pm-12mn; First Fridays: 7pm-12mn;  
Wed: 9am Mass, Benediction, Adoration to 12mn
- Fortitude Valley:** Villa Maria Chapel, 123 Warren St  
- Perpetual Adoration -  
enq.: Keiran & Kate Hobbs: 0414 258 996; 07 3278 1404
- Geebung:** St Kevin's, 251 Newman Rd -  
Monday after 8.40am Mass - 10am (except school holidays)
- Marian Valley, Canungra:** Monday - Friday, 10am - 3pm
- Toowong:** St Ignatius' - Saturday 7-10pm
- Toowoomba:**  
Sacred Heart Church, 302 North St, Wilsonton,  
- every First Friday 11am-12.10pm  
'The Shrine', Ruthven St - Mon-Fri 9am-4.30pm
- Woodford:** St Mary's - Friday after 8am Mass
- Nambour:** St Joseph's, Currie St - 2nd & 4th Sun.s, 11am-4pm
- Clear Island Waters:** Sacred Heart Church  
Tuesday 9.30-11.30am; Friday 7.30-9.30pm  
ALL NIGHT ADORATION: First Friday, 7.30pm - 7.30am Saturday.
- Surfers Paradise:** St Vincent's Church -  
Mon, Wed, Fri 5.20-6.30am; Tues, Thurs 6-6.30am; Thurs 9.45  
-11am.

### Mass and Adoration

#### New Farm:

Holy Spirit Church, Villiers St  
- Every Friday, 8pm

#### Bray Park: Holy Spirit, Sparkes Rd

- Wed after 8am Mass 'til 9pm;  
- 1st Friday after 7 pm Mass until 8 am Saturday

#### Rockhampton North:

St Mary's, Nobbs St  
- Thursday 10am - 10pm weekly

#### Clermont: St Mary's, Capricorn St - 1st Thursday 9am-9pm

### Mass, Rosary, Benediction & all night Adoration

**Bowen Hills:** Our Lady of Victories, Roche Ave  
- Every 13th of the month, from 7.15pm

#### Coorparoo: St James', 165 Old Cleveland Rd

**Gordon Park:** St Carthage, 115 Beaconsfield Tce  
First Friday/Saturday from 7pm in honour of the Sacred &  
Immaculate Hearts. Also confessions.

#### Gordonvale: St Michael's,

1st Friday - Mass 7pm, Adoration 7.30pm-2am  
3rd Friday - Adoration 6pm - 10pm

#### Jindalee: Twelve Apostles Church, Valambee Rd

- 1st Saturday after 5pm Mass through to 8am Mass Sunday  
Contact: Sue Martin 0418 792 021

**New Farm:** Holy Spirit Church Villiers St - Fridays - Mass 8pm,  
followed by Adoration till 6am Mass Saturday

#### Toowoomba:

Sacred Heart, 302 North St, Wilsonton  
- Tuesday 6.30am Mass then Adoration (& Mass 12.10pm)  
until Wednesday Benediction 6.20am, Mass 6.30am  
- Friday Adoration until Sat. Benediction 8.20am, Mass 8.30am

"PSYCHOANALYSIS IS CONFESSION WITHOUT ABSOLUTION." - G.K. CHESTERTON



# I reckon ...

## IT IS A MATTER OF DISCIPLINE

- Kathleen Ashworth

Self-discipline: we all need it. Few of us - especially in our current secular, self-indulgent society - have it.

People training for sporting competitions have it. They get up when they are tired, they swim or run or row - or whatever they need to do - when they don't feel like it. They do it because they have their eye on the prize. They know a bit of suffering will bring them glory in the long run.

Holy Souls also know a bit of suffering will bring them glory.

Most of us have a 'blessing burden' or two: gifts that, handled appropriately, enable us to 'offer it up' - to do a bit of suffering for the sake of the Holy Souls in Purgatory. Whether it is as simple as maintaining composure with a difficult family member or coping with physical pain with grace and dignity, as well as assisting the Holy Souls, these burdens can also bless us with personal spiritual and emotional growth.

God's laws often work to bless us both in this life and in the hereafter. I have mentioned in the past the practical benefits of being obedient to God: "...hygiene and physical well being, actually turn out to be very important

byproducts of leading a religious life." ("Hygiene" by Rabbi Jeremy Rosen [http://www.somethingjewish.co.uk/articles/2527\\_hygiene.htm](http://www.somethingjewish.co.uk/articles/2527_hygiene.htm)

Rabbi Rosen goes on to say, "This has even got us into serious trouble more than once, most notably during the Black Death. As Jews were expected to wash after going to the toilet and before meals, it is hardly surprising that they were less likely to be the victims of a disease that spread through unhygienic conditions. Because they were less likely to succumb, Jews were accused of poisoning the wells." Another blessing burden! But I digress.)

Many, many years ago, before it was trendy, a group of men including my father decided to climb the Kokoda trail. Most of them prepared for the journey with weeks of jogging and exercising. One, however, decided that he would rest up and conserve his energy for the trek. Not surprisingly, he didn't make it past day one.



Giving up small, seemingly irrelevant things trains us for the bigger things. When we become used to denying ourselves small treats, it is far easier to say no to big temptations.

God gives us a fairly simple, easy training programme - extremely

easy, compared with what He did for us! It includes the Ten Commandments and the Lenten penances; not exactly extracting teeth, but somehow inconceivable in our current culture.

Inconceivable that somebody could control their sexual urges. But think of all our culture's social and health problems that would be practically eradicated if we could manage to keep sex within a marriage.

Inconceivable that we could show restraint in the face of constant crying and sleep deprivation - but think of the 'shaken babies' who may be alive if we could put another's needs before our own, despite the inconvenience. Not to mention the neglected children. Or the aborted ones.

It is a matter of life or death! Yes, their lives - but our eternal life, also.

Our small minds are not capable of understanding God's ways and plans. Part of our faith is accepting the implied "because I said so" and understanding that He has our greater good at Heart.

So suck it up and offer it up. Why? Because it is good for us. But mostly, because He said so.

*O my Lord, how abundantly you display your power!  
There is no need to seek reasons for your will, for you transcend all natural reason and make all things possible.  
In this way you show us that we need do no more than truly love you, and truly forsake everything for you.  
Then you, my Lord, will make everything easy.*

- St Teresa of Avila, *Life*

### CODE OF CANON LAW BOOK IV, PART III, TITLE II. CHAPTER II.

#### DAYS OF PENANCE

**Can. 1249** The divine law binds all the Christian faithful to do penance each in his or her own way. In order for all to be united among themselves by some common observance of penance, however, penitential days are prescribed on which the Christian faithful devote themselves in a special way to prayer, perform works of piety and charity, and deny themselves by fulfilling their own obligations more faithfully and especially by observing fast and abstinence, according to the norm of the following canons.

**Can. 1250** The penitential days and times in the universal Church are every Friday of the whole year and the season of Lent.

**Can. 1251** Abstinence from meat, or from some other food as determined by the Episcopal Conference, is to be observed on all Fridays, unless a solemnity should fall on a Friday. Abstinence and fasting are to be observed on Ash Wednesday and Good Friday.

**Can. 1252** The law of abstinence binds those who have completed their fourteenth year. The law of fasting binds those who have attained their majority, until the beginning of their sixtieth year. Pastors of souls and parents are to ensure that even those who by reason of their age are not bound by the law of fasting and abstinence, are taught the true meaning of penance.

**Can. 1253** The conference of bishops can determine more precisely the observance of fast and abstinence as well as substitute other forms of penance, especially works of charity and exercises of piety, in whole or in part, for abstinence and fast.